

February 20  
1930

CENTENNIAL YEAR

1930

AUXILIARY GUIDE NUMBER FOR MARCH

THE LATTER-DAY SAINTS'

# MILLENNIAL STAR

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*"It is in the order of heavenly things that God should always send a new dispensation into the world when men have apostatized from the truth and lost the Priesthood; but when men come out and build upon other men's foundations, they do it on their own responsibility, without authority from God; and when the floods come and the winds blow, their foundations will be found to be sand, and their whole fabric will crumble to dust."*—JOSEPH SMITH.

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## THE GOD WHO SPEAKS TO-DAY\*

PRESIDENT RUDGER CLAWSON  
OF THE COUNCIL OF THE TWELVE

As I was coming into the Tabernacle yesterday forenoon a brother said to me: "President Clawson, will you be a speaker this morning?" I said to him: "My dear brother, the Council of the Twelve and other authorities of the Church have no advance notice whatever, at these General Conferences, as to whether or not they will be called upon to speak; and furthermore in speaking, they are not told just what to say. They are expected, of course, to depend upon the Spirit of the Lord to inspire them." Now, if I shall speak to you this morning by the Spirit of the Lord, you will be edified; but if I shall speak to you by some other spirit there will be no instruction. So I invoke His Spirit, and pray that it may be upon me and upon this congregation.

We are here as a worshipping assembly. The God whom we worship, my brethren and sisters and friends, is a God of love, a God of mercy, and a God of power. The God we worship is the God of the Bible, as set forth in the King James' translation. He is

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\*From an address delivered at the fifth session of the one hundredth Semi-annual Conference, held in the Tabernacle, Salt Lake City, Utah, U.S.A., on Sunday, October 6th, 1929.

the God of Adam and Eve, who were in the Garden of Eden ; the God of the three great patriarchs, Abraham, Isaac and Jacob ; the God of Moses ; the God of Elijah and of Isaiah, Ezekiel and Jeremiah ; the God of Jesus Christ who came in the meridian of time ; and the God of His Apostles. Furthermore, the God we worship is the God of Joseph Smith, the modern prophet.

This Holy Being of whom I speak is a God of body, parts and passions, as clearly and definitely described in Holy Writ, because we are told that man is in the image and likeness of God, hence God is in the image and likeness of man. Joseph Smith so declared Him to be, for he saw Him in a great vision. This God is comprehensible. He is tangible to the senses. There is something substantial about Him, something that you can easily realize ; but a God without body, parts and passions, I take it, cannot be comprehended.

#### A GOD OF LOVE

God is a God of love. Listen to these words by St. John :

Beloved, let us love one another : for love is of God ; and every one that loveth is born of God, and knoweth God.

He that loveth not knoweth not God ; for God is love.

Now, is not that a wonderful statement, that we cannot even know God without exercising this tremendous principle of love ? He is love, and if we shall come to understand Him and comprehend Him, it must be in part through this glorious attribute.

Jesus said to His disciples : " Love one another." So that love exercised a mighty influence in the life and work of the Saviour and in that of His disciples.

The greatest manifestation of the love of God, I take it, relates to the atonement ; for we are told in the Gospel of St. John : " God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world ; but that the world through him might be saved." It seems to me this was a very wonderful expression of God's love for the children of men.

We understand from the Scriptures, that Jesus Christ is our Elder Brother. If that be the case then we are His younger brothers and younger sisters ; we belonged to a great family before we came into the world. It was the family of God, for Jesus said : " When ye pray, say, Our Father which art in heaven." Our Father is there, and we believe that we have a mother there. That thought was beautifully expressed in the hymn, " O My Father," that the choir sang this morning. I think you will agree with me that it is a very wonderful thought indeed.

To say the least, if we are led to believe that we have a Father in heaven, I think we are justified in believing that we have a

mother there. Who ever heard of a father where there was no mother?

All this means that in heaven from whence we came, we were the children of our Father, His children in spirit. This was prior to the time we came down to the earth and took upon ourselves these mortal bodies. Think of it, my brethren and sisters and friends!

Surely it was a tremendous sacrifice the Lord in heaven made, when He gave His Only Begotten Son to die for the sins of the world, that you and I might be redeemed, that all the inhabitants of the earth who would receive the truth might be saved in the presence of God.

Abraham was called upon to make a similar offering, in a lesser degree, when he was told to offer up his son Isaac as a sacrifice unto God. It must have been a terrific ordeal. How could he bear it? Well, we do not know just how he could bear it, but we know that he did bear it, and we know that he was obedient and answered the commandment and undertook to carry it out because the Lord had demanded it of him. The evident purpose of it was to test his faith, to try his very soul.

#### A GOD OF MERCY

God is a God of mercy. We are told in the Book of Exodus:

And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth.

Then in a psalm: "The Lord is merciful and gracious, slow to anger, and plenteous in mercy." Then again: "But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; To such as keep his covenant, and to those that remember his commandments to do them."

Have you remarked, as I read this Scripture, that the principle of mercy that is in God, our Creator, is everlasting in its character? It is a great attribute of His character. It was so before the world was organized and projected into existence. It is a great and glorious virtue in every man and woman who exercises it, and it will ever continue to be so in worlds without end. I repeat, God is merciful, slow to anger, and plenteous in mercy.

How is it with us, brethren and sisters? Are we merciful? Are we slow to anger, or do we give way sometimes to our feelings, and speak words of bitterness, and words of anger, that we repent of later? It seems to me if we are to become like our Heavenly Father—and that is most desirable—then we must exercise these glorious virtues—the power of love, the power of mercy.

Now remember also that the God we worship is a God of power. There are many examples of this. We have seen it in our lives.

We have become cognizant of it in our own experiences. There are many examples in Holy Writ. Let me give you one briefly.

The Holy Bible tells us that upon one occasion in ancient times, Sennacherib, the king of Assyria, came up against Hezekiah, the king of Judah. He came up with his captains and a great army. His purpose was to take possession of the fenced cities of Judah, and to war against the children of Israel. Now, mark you the difference between this heathen king and Hezekiah, the king of Judah, a servant of the Lord.

Sennacherib came in the pride of his heart and in an arrogant, boastful manner. He notified Hezekiah that he was coming, and warned him to be ready to surrender.

#### KING HEZEKIAH'S FAITH

What was the attitude of Hezekiah, a man of God, a man of faith? Did he sit down and cross his hands and wait for the Lord to come and deliver him and his people? No, he did not. He believed the Lord could do it. He believed the Lord would do it; but he at once instituted proceedings of defense. He gathered his people together. The record says he strengthened himself. He built up the walls that were broken down and raised them up to the towers, and repaired Millo in the city of David, and made darts and shields in abundance; and he set captains of war over the people, and gathered them together to him in the street of the gate of the city, and spoke comfortingly to them, saying:

Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: for there be more with us than with him:

With him is an arm of flesh; but with us is the Lord our God to help us, and to fight our battles.

And the people rested themselves upon the words of Hezekiah, king of Judah. Mark it. The people were composed, and their feelings were calmed and they rested upon the words of Hezekiah, *after preparing the defense*. Hezekiah realized that faith without works is dead, being alone.

Soon after came the great heathen king. He made light of the God of Hezekiah, held Him up to ridicule, reviled Him, and said, in substance, to Hezekiah: "Thinkest thou that thy God will deliver thee from my power? Why, all the gods of the heathens in the land with whom I have warred have submitted to my rule and to my authority, and think not that the God of Israel, or your God, will deliver you." And his servants spake yet more against the Lord God, and against His servant Hezekiah. He also wrote letters to rail on the Lord God of Israel, and to speak against Him, saying: "As the gods of the nations of other lands have not delivered their people out of mine hand, so shall not the God of Hezekiah deliver his people out of mine hand." Then they cried with a loud voice to the people of Jerusalem that were



on the walls, to affright them and to trouble them, that they might take the city.

Now, brethren and sisters, under those distressing circumstances, what did Hezekiah do? After he had prepared to defend his country and his liberty, he prayed to the Lord. "For this cause Hezekiah the king, and the prophet Isaiah the son of Amoz, prayed and cried to heaven." Don't you think, after he had taken every means to defend himself and his people, that that was the proper time and a good time to cry unto the Lord, and to cry unto Him in faith? What was the answer? Well this is what it was:

Thus saith the Lord concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it.

By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord.

For I will defend this city, to save it, for mine own sake, and for my servant David's sake.

And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand.

Think of it—one hundred and eighty-five thousand slain by the Angel of God in one night! "So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh."

Now, brethren and sisters, in conclusion let me say to you, with this wonderful example before us, and other things that we are familiar with, if we will keep the commandments of God and serve Him, as Hezekiah served Him, He will reach forth His powerful arm and lift us up and strengthen us and deliver us from our enemies, just as He has done up to this very moment. Never, in all the history of this people, covering a hundred years, were the Latter-day Saints more powerful, more influential and more numerous than they are to-day. I say to you, great is their faith, and there is power in faith.

God bless you, in the name of Jesus Christ. Amen.

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## RELIEF SOCIETY

### RELIEF SOCIETY FOUNDER'S DAY

THE 17th of March is celebrated throughout the Church as the day on which the Relief Society became an organized reality. Because of this being the Centennial Year of the organization of the Church, the sisters are urged to give their best efforts in helping out the regular April 6th and District conference programs.

A pageant is to be given in each branch on April 6th; another one at the Spring District conferences, and the sisters will be called upon to assist. For that reason we are not presenting a Relief Society pageant this year since our greatest efforts belong

to our general celebration. Also it is desirable not to overdo any good thing.

Some splendid pageants for woman's phases of Church activity have been received from different missions and the authors are hereby highly complimented for their efforts. A booklet containing several Centennial pageants and plays is being published for general distribution. They will all be useful at some later time.

However, Sunday, March 16th, should be celebrated in each branch as *Relief Society Founder's Day*. Two simple programs are given herewith for choice as to presentation. Also a request has come from some of the Societies for a program suitable for a joint social for the Priesthood and Relief Society on Monday, March 17th, which is herewith presented.

These programs are merely suggestive and any desired variation may be made. It is your day. Celebrate it as you think will best encourage your members and your branch to renew efforts and to make progress.

Success to you.

#### RELIEF SOCIETY FOUNDER'S DAY PROGRAM

(For Sunday, March 16th, 1930)

##### *Suggestion No. 1.*

#### OUR OFFICERS

1. Opening exercises.
2. Slogan.
3. Brief sketch of past presidents of Relief Society Board. (See *Millennial Star*, March 12th, 1925.)
4. Brief sketch of our present president, Sister Louise Yates Robison. (See January, 1929, *Relief Society Magazine*, pages 3 and 22.)
5. Briefly tell of our two Counselors and General Secretary, Sisters Amy B. Lyman, Julia A. Child and Julia A. F. Lund. (See *Relief Society Magazine*, January, 1929.)
6. Solo or other musical number.
7. Brief review of the last General Conference of Relief Society. (See *Relief Society Magazine*, December, 1929.)
8. Duet or congregational singing: "Have I Done Any Good in the World To-day?" Ask the Society to learn the words and sing this song "by heart." (No. 261 in the *Songs of Zion*.)
9. Our program for 1930.
10. Closing exercises.

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##### *Suggestion No. 2.*

#### OUR WORK AND HISTORY

1. Opening exercises.
2. Slogan.
3. The scope of Relief Society work. (See *Relief Society Magazine*, March, 1925, page 115; or *Millennial Star*, March 12th, 1925, March 10th, 1926, March 11th, 1927, March 15th, 1928, March 7th, 1929.)
4. Musical number.
5. A brief history of your local Branch Relief Society work.

6. The Prophet Joseph Smith's views of women. (See *Millennial Star*, March 12th, 1925, and any other source available.)
7. Address: Woman's Greatest Work—Home-maker.
- 8, 9, and 10 same as above.

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PRIESTHOOD AND RELIEF SOCIETY BIRTHDAY PARTY  
(For March 17th, 1930)

The sisters are to be hostesses, and entertain the brethren. Following is a suggestive program.

PRELIMINARY PROGRAM

1. Song: "Praise to the Man Who Communed with Jehovah."
2. Prayer: Member of the Priesthood.
3. Song: "Love at Home."
4. Slogan.
5. Greeting: An appreciation of our joint work—a member of the Priesthood.
6. Response: A Relief Society Sister.
7. Male quartet or mixed quartet or congregation—"School Thy Feelings."
8. The Fourfold Purpose of Relief Society, emphasizing Partnership and Team Work. (See *Millennial Star*, March 7th, 1929, pages 149 to 154.)
9. Light Refreshments.
10. Games and Social Hour.
11. Closing song: "O My Father"—the first three verses.
12. Closing prayer: Relief Society Sister.

*The Relief Society Lesson Manual* will be ready for you by March 1st. It is hoped that every member of the Society will procure a copy, for your work may not be done properly without the booklet. Presidents of Relief Societies may procure them from District Presidents. You will find much satisfaction in having your lessons in such shape that they may be preserved. That you will enjoy them and profit by them is our great wish.

L. D. W.

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**SLOGAN:** "We Stand for a Greater Appreciation of Our Centennial Year by Looking for Others' Virtues."

Eighty-eight years of service—and for twenty-four hours in each of the 32,120 days! What a record of service for the women of this Church! For 870,880 consecutive hours—imagine it—the Latter-day Saint sisters have been on the watch (with no holidays or vacations in between), looking for the virtues of others. And now, during this Centennial Year, the Relief Society has crystallized this wonderful spirit into the slogan that appears above.

The Gospel of Jesus Christ is not for a select few, nor does it demand of its adherents "taxes" that are burdensome, or incomprehensible. Every woman or girl, man or boy, can find in its teachings just the right code of life that they can put into active and permanent use, and that they can receive the most benefit from.

(Continued on page 122)

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THURSDAY, FEBRUARY 20, 1930

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### EDITORIAL

#### “MEN AND MONKEYS”

SCIENCE is honest. All true scientists have the spirit of their calling. Therefore, when new truth comes, even if it overthrows well-established opinions, it is frankly accepted. We are face to face, just now, with such an event.

Three quarters of a century ago, a theory became current that all life on earth had a common origin; but that through unmeasured ages, by slight but continuous variations, it had acquired its present multiform expression.

A derivative of this theory was that, in a remote past, men and apes branched off from the same ascending stock of life, and that early man was little more than a lower animal—an ape. This opinion, in many variations, has long held sway. It was somewhat damaging to a person's intellectual reputation to question it. Recently, however, scientific faith in this doctrine has weakened.

Now comes Dr. Henry Fairfield Osborn, a scientific worker of highest repute, author of classic books on science, leader among biologists, loaded down with scientific honours from all civilized lands, an intelligent, honest and fearless man, and declares that he can no longer accept the Lamarck-Darwin hypothesis of man's emergence, which has long dominated scientific thinking.

On December 27th, 1929, Dr. Osborn, then serving as president of the American Association for the Advancement of Science, delivered his retiring address. It dealt with his new conceptions of primitive man. He explained that his change of opinion had resulted from the accumulation of knowledge, unknown to Lamarck and Darwin, all pointing to the necessity of revising our scientific theory of man's emergence upon earth.

First, he points out that the period at which man and other mammals are supposed to have broken off from the main stock of life must be pushed back much further into time than in earlier theories. How much further back he does not say, but awaits further knowledge. Second, the work of the last thirty years convinces him that the ancestors of the mammals most carefully studied, possessed, from the very beginning, the essential structure of the present descendants. In his words: “They preserved the hundred per cent. structural equipment for giving rise to their more recent or modernized descendants.” Third, the remote ancestors of the early mammals had within them inborn power



to progress in a definite direction. Thus, the combination of powers within primitive man spelled a man-destiny, and within the primitive ape, an ape-destiny. And fourth, that the primitive gifts of man, "the creative brain, the tool-making hand, the fleet hind limb of man" made man's advancement more rapid than that of other, lower forms of life.

The net meaning of all this is that science has pushed back into an unknown period the time of man's emergence, and denies the descent of man from progenitors of any of the existing forms of life.

That is not all. Dr. Osborn presses his case with the merciless tool of established facts. Evidences of men or man-like beings, living long periods of time ago, are fairly abundant. Especially in recent years, have skeletons or parts of skeletons of so-called early man been found at various points on earth. It has been assumed, more or less gratuitously, that these early men were little more than brutes. This view has been upset.

The size of the brain is supposed to be a measure of intelligence. The brain capacity of primitive man has been found to be as large or larger than the brain capacity of modern man. Moreover, the ratio between the weight of the brain and the weight of the body, was apparently the same in the earliest known man as in modern man. And, finally, many of these early men were our superiors not only in brain capacity, but in artistic ability. The conclusion that may be drawn from these facts is, of course, that the earliest known man differed little in innate powers from modern man, though his civilization was no doubt inferior.

Much has also been made of the human foot and hand. It has been taught that in his early life on earth man, much like the ape, lived in trees, and that his foot was then shaped like the ape's foot with a large prehensile or grasping toe. Proof of this view was supposedly found in the fact that the foot of embryonic man is not unlike that of the adult gorilla. The hand of embryonic man is not, however, like one fitted for limb-grasping. Now, it appears from recent research, that all primitive mammals had "the prehensile big toe." It could not have been from ape descent, therefore, that embryonic man shows for a time an ape-like toe; it might as well have come from any of the early mammals.

In short, Dr. Osborn, speaking with the voice of newest knowledge, insists that primitive man, as far as we know him, was very much as he is now, in structure and potential ability; and that, if he came from a common stock of life, the time at which it occurred is much earlier than was formerly assumed.

Thus, a famous theory of science is made to give way to another. Dr. Osborn's contribution to the story of man's emergence on earth may yet be ranked as one of the greatest scientific discoveries of the century.

The Church of Jesus Christ of Latter-day Saints upholds all honest search for truth, in every field of learning. The truth of science is part of the sum total of Gospel truth. The Church, however, refuses to grant to an hypothesis, however inviting it may appear, the rank of a fact. It does value hypotheses and theories as aids in the discovery of truth, but insists that its faith whether in science or religion must be built upon facts and not upon theories.

Meanwhile, the Latter-day Saints have always known, by other means than those used in scientific laboratories, that man has always been man. Along the long path of his progression he has, as a man, been headed for higher manhood, which will culminate in the process of time, in powers transcending human understanding.—W.

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### THE "STAR" GOES TO THE BLIND

THE following communication from our beloved leader, Dr. James E. Talmage, will be of interest to all *Star* readers, as showing one of the varied uses of the *Star*, and also another Church activity for human welfare.

Editor the *Millennial Star*,

Dear Brother and Associates :

At the Annual Meeting of the Board of Trustees of the Society for the Aid of the Sightless, held on the 13th inst., a resolution of thanks and appreciation was passed for your courtesy in sending to our Provo office the issues of the *Millennial Star* as they appear.

The Society for the Aid of the Sightless is a philanthropic institution, created by the First Presidency of the Church, and operated primarily for the benefit of our adult blind. The Society issues a monthly magazine, *The Messenger to the Sightless*, printed in Braille for reading by touch.

In editing the *Messenger* an attempt is made to put into Braille items of Church information taken from our regular publications, credit being given as to the source. Many of our sightless brethren and sisters are thus put in touch with the *Millennial Star*.

Cordially your brother,

JAMES E. TALMAGE

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### RELIEF SOCIETY

(Concluded from page 119)

So with this thought in mind the Relief Society has pledged itself—as a body and individually—to look around it, with an expressed intention of finding out the good qualities of its sisters and brethren ; those of common, every day association.

How to do it? Simple enough, and here is all you need to do to become a crusader for this glorious Centennial Plan: (1) Resolve to be more attentive to the needs of others—go out of your way, even, to make easy the burden your neighbour might be staggering under. Do not worry about the pay you will receive; the Lord never fails to reward His servants. (2) Resolve to ask Him to help you, in *all* of your undertakings; and then *live* worthy of receiving His help. (3) Resolve to do all within your power, be it ever so little, to build up the Church in this land. Then automatically our Relief Societies will grow bigger and more prosperous, and we will all feel better about it. Is not that right?

TEACHER TOPIC FOR MARCH: "A Living Faith—An Enduring Faith."

Central Theme: We must keep our faith active and "alive" in order to prosper.

I. The Relief Society activities offer the best known means by which the sisters of our Church can develop a faith that is alive and enduring:

A. They get an opportunity to seek out the needy and afflicted, and to serve them, for

1. By planning and working together, aid can be given where needed.

B. The proper and best methods of daily conduct are taught and explained, as

1. Work and business, women's problems and similar subjects, are a part of the lesson work in this Society.

C. Both of these features create within one a faith that is enduring, for

1. The best way to serve oneself is to serve others; and

2. The more we follow these suggestions, the more permanent and durable our faith in the necessary aspects of life becomes.

J. B. L.

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## SUNDAY SCHOOL

BOOK OF MORMON DEPARTMENT—Lessons for February and March.

*February 2.* Lesson 5. The Three Witnesses. Text: Sunday School Lessons, No. 5. Objective: To establish the fact that other men were privileged to receive direct personal confirmation from heaven that Joseph Smith's claims concerning the plates were correct.

*February 9.* Lesson 6. The Three Witnesses (Continued). Text: Sunday School Lessons, No. 6. Objective: To show the unfailing, unquestioned adherence to their testimony on the part of the three witnesses.

*February 16.* Lesson 7. David Whitmer. Text: Sunday School Lessons, No. 7. Objective: To show that when men do evil, the Spirit of the Lord departs from them, despite their testimonies.

*February 23.* Lesson 8. The Story of Martin Harris and the Eight Witnesses. Text: Sunday School Lessons, No. 8. Objective: To show that ample testimony has been given that the plates existed, and were translated by Divine power.

#### LESSONS FOR MARCH

*March 2.* Lesson 9. Comparison with the Bible. Text: Sunday School Lessons, No. 9. Objective: To show that the claims made for the divine origin of the Book of Mormon are in keeping with the experiences of the Church in earlier periods.

*March 9.* Lesson 10. The Manner of Record-Making. Text: Sunday School Lessons, No. 10. Objective: To show that the claims of the Prophet and the testimonies of the witnesses respecting the nature and appearance of the plates are in keeping with ancient practices of record making.

*March 16.* Lesson 11. Did the Witnesses Have Ulterior Motives? Text: Sunday School Lessons, No. 11. Objective: To show that the contention that the three witnesses had personal ambitions when making their solemn declarations, cannot stand the test of reason.

*March 23.* Lesson 12. Further Tests Applied to the Three Witnesses. Text: Sunday School Lessons, No. 12. Objective: To show that no personal ambitions for power or wealth could possibly have actuated the witnesses to bear record of the divinity of the Book of Mormon.

#### OLD TESTAMENT DEPARTMENT

*March 2.* Lesson 9. The Beginnings of the Hebrew People. Text: Sunday School Lessons, No. 9; Genesis 9 and 10; Kent's *Heroes and Crises*, pages 65-73. Objective: People united in folly soon divide and are scattered because when arguments start their reasons are not based upon truth.

*March 9.* Lesson 10. Abraham. Text: Sunday School Lessons, No. 10; Pearl of Great Price, Book of Abraham, Chapters 1 and 2; Genesis 11: 10-32; 12: 1-20. Note: The first principle of the Gospel is faith. Abraham is called the "Father of the Faithful." His whole life illustrates faith in all its aspects. Objective: To show that one must sacrifice home and friends if one is to accept the responsibility of standing for God in places where He is not honoured.

*March 16.* Lesson 11. Abraham (continued). Text: Sunday School Lessons, No. 11; Genesis 13, 14, 15, 16. Objective: To show that while we are stressing the life of Abraham as a simple nomad and a shepherd, that he was more than that; that he was indeed a great spirit and character. Politically he was the founder of a



nation, a prince whose character and faith commands respect from all.

*March 23.* No Lesson. This date is left open to give the class an opportunity to catch up with lessons lost on account of district conferences or other causes.

*March 30.* Lesson 12. Review and Questions.

#### PRIMARY DEPARTMENT

*March 2.* Lesson 56. The Elijah Stories. Text: Sunday School Lessons, No. 56.

*March 9.* Lesson 57. The Three Kings of the East. Text: Sunday School Lessons, No. 57; 2 Kings 3. Objective: The Lord blesses those who are faithful to Him.

*March 16.* Lesson 58. The Impure Water and the Widow's Oil. Texts: Sunday School Lessons, No. 58; 2 Kings 2: 19-22; 4: 1-8. Objective: The Lord blesses those who are faithful to Him.

*March 23.* Lessons 59. A Rich Woman Helps a Prophet. Text: Sunday School Lessons, No. 59; 2 Kings 4: 8-18. Objective: The Lord blesses those who are faithful to Him.

*March 30.* Lessons 60. Elijah Restores a Little Lad to Life. Text: Sunday School Lessons, No. 60; 2 Kings 4: 18-38. Objective: The Lord blesses the faithful who believe in Him.—From *The Instructor*.

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## MUTUAL IMPROVEMENT ORGANIZATION

### M MEN IDEALS

IDEALS are the "stars" to which we hitch our wagons of life. They lead us on, they guide our lives and shape our destiny. It is only right, therefore, that M Men should have ideals to help them improve themselves and reach for the high spiritual possibilities of life.

Brigham Young, founder of the Young Men's Mutual Improvement Association, once said: "Each member will find that happiness in this world depends on the work that he does, and the way in which he does it." No finer statement of the meaning of M Men ideals could be found.

M Men stand for individual testimonies of the truth, gained through Gospel work. They develop the gifts within them. They partake of the spirit of helpfulness, and participate in many uplifting activities. The Scriptures tell us there is no place for the idler; all must work. So the M Men gain a knowledge and testimony of the truth, develop their talents, cultivate useful activity and apply daily the eternal principles of life. Though they look to the stars, their structure is on the rock of practical religion; and though they have a solid foundation, they reach out for the higher blessings and achievements to be found in Gospel paths. There is great work ahead of them; they are the men of

to-morrow. They must keep an eye on their starry ideals and their feet firmly on the rocky path. Then they will "carry on."

**SLOGAN:** "During this Centennial Year, We Stand for the Fullest Development of Self through Personal Purity and Obedience to All Other Latter-day Saint Ideals."

*First Night.* "Fullest Development of Self." Show how by helping your fellowmen, you can more fully develop yourself.

*Second Night.* "Fullest Development of Self." Point out how a knowledge of our first existence is necessary to the fullest development of self.

*Third Night.* "Fullest Development of Self." Tell how a knowledge of our probable existence hereafter is necessary to the fullest development of self.

*Fourth Night.* "Fullest Development of Self." Indicate how President Heber J. Grant is an example of developing oneself fully.

*Fifth Night.* "Fullest Development of Self." Show that the Centennial anniversary of the establishment of the Church, may result in the development of oneself fully.

#### PRELIMINARY PROGRAMS

*First Night.* Opening Exercises. Introduction to the slogan. In March, 1830, the revelation contained in the nineteenth section of the Doctrine and Covenants was received; have someone read it, and then sing "We Thank Thee O God For A Prophet."

*Second Night.* Opening Exercises. Introduction to the slogan. Appoint someone to talk upon the romantic story of the common table fork, from its birth until now. (The information can be found in the (*Encyclopædia Britannica*.)

*Third Night.* Opening Exercises. Introduction to the slogan. Have someone tell all he knows about the circumstances surrounding the printing of the Book of Mormon—which occurred one hundred years ago this month. Have two members recite a short poem, *together*. It will prove interesting.

*Fourth Night.* Opening Exercises. Introduction to the slogan. Have a fifteen minute story telling contest, of three five minute stories. Let the audience decide the winners, and then award the winner a one penny prize. Next: Here is a game that either a large or a small group can play, both old and young. It is called "The Blind Man's Stick," and is played like this: "First form a circle; then let one be blindfolded and stood in the centre, with a stick in his hand. The circle must keep moving around, and the one in the centre keeps the stick low until it touches someone. The player touched takes hold of the stick, and the circle stops moving. The Blind Man now vocally imitates some animal or call, such as 'Milk,' 'Co-oals!' etc., and this must be at once imitated by the player holding the stick. The Blind Man then guesses who it is, and if successful, they change places."

Another fine game is the old favourite called "O'Grady Says." It is played like this: "One of the players must take command and call himself O'Grady. Everything he says must be obeyed or a forfeit given. It must be remembered that before any order is obeyed it must be prefaced by the words 'O'Grady Says.' Form a circle, or two lines, and then let O'Grady commence as follows: 'O'Grady says: Hands up!' All hands must be put up. 'Hands down!' All hands must remain up, because O'Grady did not give the order. For every mistake a forfeit must be paid." (Games from "The Best Party Games," by Ross.)

Sing a community song, have prayer, and then adjourn.

*Fifth Night.* Opening Exercises. How long has it been since you have had a real good play or drama *read* for your entertainment? Perhaps years. We will send each M. I. A. organization a mimeographed copy of the one-act play entitled: "A Day in '47." This will make an excellent fifteen minute social "dessert," and should be followed up with a musical feature—an organ solo, or a trio of some sort. For the last number, let someone read the story of the tame and wild olive trees, found in the 5th Chapter of the Book of Jacob. Let us know how this program works out. We want you to enjoy the best programs during our Centennial Year.

LESSONS. Text: A Gospel Century.

*First Night.* Chapter 17. A Religion Worth Having. Objective: To show, reasonably and logically, that the work of Joseph Smith was of divine origin; and that the Gospel teachings provide for and embrace all features of modern knowledge.

*Second Night.* Chapter 18. The Way to Truth. Objective: To make clear that the obtaining, keeping and practicing of a testimony, is the only way to reach a state of mental and spiritual satisfaction, and to receive needed blessings.

*Third Night.* Review of Text. Objective: To prove that the blessings and gifts of "A Gospel Century" are only to be found and fully realized in the teachings of the Church of Jesus Christ of Latter-day Saints. This night will be devoted to a review of the M. I. A. manual. It is suggested that eighteen questions be prepared (one upon each chapter) by the class leader, and brought to class for discussion.

WESLEY D. AMOTT

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## FROM THE MISSION FIELD

**Releases and Departures:** The following missionaries were released on February 12th and sailed on the same day from Southampton aboard the *Majestic*; serious illnesses at home are responsible for their early departure: Philip D. Quayle—Birmingham District; and Lysle P. Monson—Manchester and Birmingham Districts.

**Appointments and Releases:** Elder Lucian C. Reid was appointed on February 3rd, to succeed President Richard C. Badger as head of the Leeds District.

On February 3rd, Elder Harold B. Rowell was appointed president of the Nottingham District, succeeding President Wesley B. Ward.

On February 5th, Elder David H. Huish was appointed president of the Bristol District, succeeding President Joseph A. Checketts.

Elder Virgil J. Smith was appointed head of the Birmingham District on February 9th, to succeed President Edward L. Blacker.

**Scandinavian Mission Arrivals:** The following missionaries have arrived to labour in the missions here specified: *Danish*—Edward Pail Nielsen, Salt Lake City, Utah; Max G. Mitchell, Clinton, Utah; Elvin C. Jorgensen, Benson, Utah; Michael D. Erickson, Beaver Dam, Utah; Gerald Burr, Sharon, Utah; Grant S. Nielsen, Brigham City, Utah; C. Henry Nielsen, Brigham City, Utah; arrived on February 6th at Copenhagen. *Swedish*—Charles Irvin Gustaveson, Los Angeles, California; Carl Bert Olson, Salt Lake City, Utah; Horace R. Olsen, West Point, Utah; Leslie Youngburg, Holliday, Utah; Lloyd L. Anderson, Long Beach, California; arrived at Stockholm on February 5th.

**Doings in the Districts:** *Newcastle*—At a baptismal service held at Sunderland, February 8th, eight persons were baptized by Elders Ralph S. Olpin and Eldon P. Darley. They were confirmed the same day by President Weston R. Clark, and Elders Wayne H. Nielson, Robert L. Bradford, G. Ronald Carter, Lorin B. Daniels, Merlin L. Hamilton, Fay E. Bates and Clarence H. Taylor.

*Norwich*—On February 6th, a fancy dress social was held by the Norwich Branch. About fifty persons attended and enjoyed the wholesome recreation rendered throughout the evening. A small fee was charged for admission and the proceeds were given to the Lowestoft Branch Building fund.

## DEATH

**JACKSON**—Sister Margaret Jackson, of the Oldham Branch, Manchester District, passed away on January 24th, at the age of sixty-three. Funeral services were held by the Church of England. The grave was dedicated by President Paul A. Peterson.

BRITISH MISSION ADDRESS: A. WILLIAM LUND, PRESIDENT, 23 BOOTH STREET, HANDSWORTH, BIRMINGHAM

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